it be true, in the meantime, that even all manner of Atheists whatsoever, and those of them, who most of all pretend to reason and philosophy, may, in some sense, be justly styled also both enthusiasts and fanatics. Forasmuch as they are not led or carried on, into this way of atheizing, by any clear dictates of their reason or understanding, but only by an opjtii} aXoyoe, a certain blind and irrational impetus ;~~they being, as it were, inspired to it by that lower earthly life and nature, which is called in the Scripture oracles, ro Trvsvjua *rov* icotTjuov, the spirit of the world, or a mundane spirit,—and is opposed to the *TO irv^vfia TO* *K TOU 0eov, the Spirit that is of God.—For, when the apostle speaks after this manner, "We have not received the spirit of the world, but the Spirit that is of God/' he seems to intimate thus rimefc to us, that as some men were led and inspired by a Divine spirit, so others again are inspired by a mundane spirit, by which is meant the earthly life. Now the former of these two are not to be accounted enthusiasts, as the word is now commonly taken in a bad sense; because the Spirit of God is no irrational thing, but either the very self-same thing with reason, or else such a thing as Aristotle (as it were vaticinating concerning it) somewhere calls *oyov* n /cpecrrov, a certain better and diviner thing than reason;—and Piotinus, *p!%av* Aoyov, the root of reason. —But, on the contrary, the mundane spirit, or earthly life, is irra^ tiooal sottishness; and they, who are atheistically inspired by it (how abhorrent soever they maiy otherwise-seem to be from enthusiasm and revelations), are notwithstanding really no better than a--kind of bewitched enthusiasts and blind spiritatv